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## PARTICULAR NOTICE.

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VOL. III.

AUGUST, 1849.

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IGNATIUS LOYOLA.

At the close of the fifteenth century, the "man of sin" seemed destined to a complete overthrow, by the labors of Martin Luther and his associates. An open Bible, and civil and religious freedom went abroad in company; state after state threw off their allegiance to the Papal church, and Papacy herself shunned the eye of man. Many thought the hour had arrived, in which the Lord would destroy the "mystery of iniquity" by the "breath of his mouth," and the "brightness of his coming."

When all seemed lost to Rome, and opposition arose on every side, an order of men appeared, zealous, severe, and indomitable; who threw themselves at the Pontiff's feet, ready to do his will, without reserve or reward. The founder of this new order was Ignatius Loyola, whose history we propose to sketch.

Loyola was born in the old castle of Loyola, in Biscay, Spain, in 1491, — eight years after the death of Luther. His father was a Spanish nobleman, who introduced him at an early age, and in the character of a page, to the Court of Ferdinand, surnamed the Catholic. The court of a King not suiting his restless nature, he was soon transferred to the army. He rose rapidly. Glory and gallantry were his ruling passions, and he was distinguished for his bravery and his vices.

At the siege of Pampeluna, by the French, he was wounded in both his legs. An incompetent person having set them badly, he had them broken again, that the work might be better done. His friends attest, that St. Peter himself became his surgeon on the second trial. If so, the sequel shews that Peter was



not very competent to set broken limbs, how well soever he might do other things. The work was so unskilfully done, that the bone protruded, and the limb was shrunk, shortened, and crooked. To restore the fair proportions of the limb, he was literally stretched on a rack, hoping again to become the champion in knightly combat. But it was all in vain, and he was doomed to be a cripple for life.

As he lay upon his couch of sickness and pain, he read the lives of St. Francis and St. Dominic. More than all the others, he read the "Flower of the Saints," a book full of the most extravagant tales of men who founded new orders to serve the church, and were canonized and adored,—who wandered about without food, and without clothes,—who girded their loins with iron chains,—who toiled, suffered, and died for the church,—who dwelt far away from human habitations, in horrid dens, or in caverns dark and drear.

New visions arose before the mind of Loyola. All was not lost to him. He could be a knight and cavalier still. He could be the champion of the church, and throw his shield over a dishonored religion, and bathe his sword in the blood of her foes. He could found an order such as the world had never seen; and reach the highest position in the church by suffering and sorrows, which would cause Dominic and Francis to be forgotten. He would be canonized and worshipped in the church through all coming time. Around his banner none should gather, who were not willing to share his disgrace and toil; and all such should participate in his triumph and fame.

Loyola arose from his couch to execute his purpose. He sought the church of "Mary, the mother of the Lord," and before her image hung up his lance and shield. His knightly robes were exchanged for a beggar's garb, which he lined with thorns; and so departed, to consecrate his days to the church.

In a Dominican cell, not far from Montserrat, the foundation of the order was laid. He began a personal consecration of himself to the great work on which he was to enter, devoting three entire days to fasting, and general confession of his past life. From Sabbath to Sabbath he lived without food. He constantly arose at midnight, and passed seven hours, kneeling on the cold stones. Three times each day he scourged himself till the blood came. He refused to eat his meals, to comb his hair, or cut his nails.



He appeared in the presence of those who had known him in his palmyest days, a cripple and a beggar, steeped in filth, and clothed in rags. Sometimes he was in rapture, and often apparently in despair. Sometimes his joy was ecstatic; and often he would rend the air with wailings, from self-inflicted torture. He fasted to the very verge of starvation, till his confessor bade him fast no more; and as obedience was to be the cardinal doctrine of the new order, the penitent submitted at once. He lay in a trance for eight days, and was supposed to be dead; and they were about to prepare him for burial. Recovering from the trance, he assumed the attitude and aspect of an idiot; and becoming too loathsome and offensive to dwell with men, fled from human society into the desert.

Near Mamesa, is a cave hewn out of a rock, and more like a sepulchre than a human habitation. It was the cradle of Loyola's "Christian infancy," as his eulogists inform us. Here, for ten months, he maintained a conflict with the devil. At length his friends had compassion, and brought him out of that horrid den. The fever was still upon him; but his insane ravings were carefully written down as inspired words. The distinguished lady to whom he had devoted his life, at length took pity on her devotee; and Mary appeared to him in person. She allowed him to see her son, Jesus Christ, face to face. She permitted him to see transubstantiation take place in the sacrifice of the Mass. She led him to the steps of the church of St. Dominic, and shewed him the "Trinity in Unity," on which he looked with his bodily eyes, "and wept with joy and wonder."

The Convent of the Theatines, one of the severest orders of that day, was chosen by Loyola as his abode. He tended the sick, went about in rags, flogged himself daily, and disfigured his person. He would often leave the convent, and run hooting into the street; or, mounting a pile of stones, would wave his hat to collect an audience, and preach with great vehemence and power. The discipline of the Theatines, was too tame and feeble for Loyola, who resolved to go to Rome, and he performed the journey on foot, amid great privations and suffering. He was supposed to have the plague, or to be just recovering from that disease; was seldom allowed to enter a house, or even lodge within the walls of a city. Most of the nights were passed in the open air, and upon the cold ground. Arriving at Rome, at last, obscure



and without introduction, he bowed before Adrian VI., kissed his feet, obtained his blessing, and went out from the presence of the Pope to begin his work. His activity, zeal, and determination bore down all opposition; and his friends multiplied daily. It would be difficult to follow his restless career. At one time he was found in the Syrian desert, at another, in the chapel of the Holy Sepulchre, and then in France or Spain; and in all places astonishing the world with his penances, vigils, and sufferings.

To attain the position he resolved to occupy, a better education was needed. He entered the college, at Barcelona; placed himself under the rules of the institution, at the age of thirty-three years; and begged, as a favor, that the tutors would flog him as "they would any boy." He attempted, while in college, to reform the females in the Convent of St. Agnes; but was bastinadoed, and stabbed, and left for dead.

The hour for action had, at last, arrived. To found an order, such as he resolved to found, Loyola must become notorious, and must exceed both St. Dominic and St. Francis. He had done all this, and the world was full of his fame. He had only to choose his associates, and set out on his mission. At Paris, Loyola met two persons, fit to be his associates, and companions in toil,—Faber, a Savoyard, and Xavier, a Navarrese. The latter was a noble youth of an ancient house. These companions in study, became the disciples of Loyola. His mode of making converts was novel, and gave assurance that all such would be true men. To show a libertine how one could conquer the passions when so disposed, he stood for a time, immersed to the neck, in a pool of frozen water. He would play at billiards with a gambler, on condition that, if the gambler lost the game, he should agonize a month with him. The timid, the confident, the gay, the ardent, were drawn to his standard. To Xavier he imparted his own spirit, and made both Faber and Xavier the confidants of all his emotions. They dwelt in a single cell, and exercised over each other a vigilant watch. Loyola granted his two disciples no indulgence or relaxation; but in the coldest weather, exacted of them all their vigils and fasts. His own countenance was haggard in the extreme. His flagellation was cruel, his diet sordid, his person filthy, his body lacerated and bleeding.

In the church of Mont-Martre, six persons met to organize their band, and take upon themselves, the vows of the holy order.



They bound themselves to poverty and chastity, agreed upon uniform rules of life, and became soldiers to war on the kingdom of Satan. Their "Captain was Jesus Christ," and they were the "company or army of Jesus." These vows were registered, and the Jesuits started for Rome. But all doors in that city, were closed against them. Nothing daunted, they began their work; tended the sick, preached, fasted, and mingled with the poor; and thus gained a hearing among the people.

The restless zeal of Loyola, which carried all before it, attracted the attention of the Pontiff, who called the band into his presence. It was a difficult matter to obtain for their plan, the Papal sanction. The misconduct of the religious orders, already in existence, had brought upon the Pope all his troubles. It seemed bad policy to create a new order, whose General would be a formidable rival to the Pontiff himself. The regular clergy opposed the rising sect. It was universally unpopular. The wits, the reformers, and the Vatican itself opposed it. For three years, the company of Jesuits, waited to be acknowledged by the Church. At length, to the vows of chastity and poverty, the vow of obedience was added, pledging them to do all that the Pope might command, and to go wherever he bade them, "*without discussion, condition, or reward.*" This vow having been taken, a partial sanction was obtained in 1540, limiting the order to sixty members. In 1543, all restriction was removed, and the order left to the guidance of its own official head. The original six members met in 1541, to elect a leader, and Loyola was unanimously chosen General of the order of Jesus. Obedience was its watchword. It was to go into all places and localities, assume all disguises, and become seemingly Turk, pagan, or heretic, as the General might direct.

The order of Jesuits now spread with the power of thought, out-running and out-doing all others. When one of them filled the pulpit, no church could hold the people. They became tutors to the young, and saw that the rising generation were allies of the church. No time was lost in contending for what was non-essential; but, letting all minor things alone, they seized what was influential and permanent. Loyola breathed into the order, which was free from all law but his own, a large portion of his own indomitable zeal. The discipline was stern and exact, and the police was the most perfect the world ever saw. The leader, and the society, were distinguished by dauntless courage, vehement



zeal, self-denial which sundered each social and domestic tie, and an unscrupulous daring. No rude familiarity, and no disobedience to rules, were permitted. No toil or enterprise, low or lofty, was rejected; and no feeble-minded person was admitted. No one who had worn the badge of any other order could become one of the "company of Jesus," though it had been born but a day. The order rose at once to the full measure of its gigantic power, obtaining possession of the universal mind, and controlling the pulpit, the confessional, and the school. The members became confessors to kings, princes, and statesmen; and held the state secrets of half the globe. They assumed all garbs, were scholars, merchants, nobles, mendicants, or servants; were deaf, dumb, blind, or halt, as circumstances demanded.

By forged letters they entered hostile countries; became pages and menials, to obtain information; and acted as spies, or assassins. At the command of the General, they braved pestilence, met hunger and need, and laid down in palaces or dungeons. They were found in the mines at Peru, in the Spice Islands, at the slave-marts in Africa, or in the observatories at China. They plotted against the thrones of hostile kings, spread evil rumors, and raised tumults; inflamed civil war, and armed and aimed the hand of the assassin. They had one aim,—the dominion of the Romish church;—one motto, the end sanctifies the means;—one principle, the church can do no wrong. Like locusts, they went forth in bands; and no place escaped them. They tracked commerce round the globe; and where neither ambition, nor love of gain ever led men, the Jesuits were found. The vulgar and the polite, the learned and the rude, the visionary and the fanatic, all were used, and all were useful. Brazil, Japan, the East Indies, and Ethiopia, bowed at the mandate of Loyola, no less than Paris or Rome.

Before his death, Loyola saw more than his ardent imagination had dared to conceive. In sixteen years he had created twelve Jesuit provinces, formed more than one hundred houses, and numbered followers by thousands. He was adored and feared. The very house in which he dwelt, was so sacred in popular estimation, that it trembled if an impure person approached. His zeal and austerities continued through life. He performed the meanest offices of the order, taught little children to read, visited the common people, collected alms for the Jews, and was gentle



and forbearing to all but his disciples. He dwelt in a convent, and lived in a simple and unostentatious style. The devout sought him as a guide, the wise as an instructor, and the rulers as a counsellor. His was a master spirit; men and nations bowed to its dictates; and even the imperious Paul IV. quailed before it.

In the monastery of St. Ignatius de Loyola, there hangs a portrait of this remarkable man. He is represented as a handsome person, about forty-five years of age, with a bearing that bespeaks the consciousness of independence, and noble descent; and having a "cane-colored" beard, pale countenance, and blue eyes, singularly mild. Neither eye nor mouth indicate those strong passions which marked his character. The licentiousness of the soldier, the craft of the priest, the duplicity of the statesman, are all veiled under a calm serenity of countenance that defies scrutiny. Few would recognise the man of gigantic talents and profound sagacity, with a mind of the most heroic order; and who was one of the ablest generals ever known. To the last he was a General whose authority none dared to question; who made laws and gave orders, which none disputed or disobeyed.

In a lowly chamber of the monastery of St. Ignatius, in the town of Ascoytia, Loyola gathered around him his college; and from his dying bed named his successor, Iago Laynos. Paul IV. prohibited the election unless certain conditions were complied with; but the order trampled the conditions under foot, and ratified the election by acclamation. Loyola's work was done. In a splendid chamber, now brilliant with gold and jewels, of that monastery, once the head-quarters of the order of Jesuits, the stranger is pointed to the spot where St. Ignatius breathed his last.

He closed his mortal career in July, 1556, at the age of sixty-five years, and thirty-six years subsequent to his wounds at Pampeluna. He was exhausted by labors, and worn out by fatigues and sufferings. Forty-three years after his death, he was canonized as St. Ignatius, by Gregory XV.; and his feast-day falls on the thirty-first day of July.

"The stranger in Rome will observe two princely temples, rich with paintings and marbles, which commemorate his great services to the Roman see. In one of them stands his statue of massive silver; and his bones, enshrined amid jewels, are placed beneath the altar of daily sacrifice."



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FORSAKING ALL FOR CHRIST.

DISCRIMINATING views in respect to the Christian life, and the nature and extent of the sacrifices which it demands, are requisite to an elevated piety. As streams never rise higher than their fountains, so the character and conduct of men will never transcend their ideal of the Christian life. Nay, their actual attainments always fall below their standard of duty.

Even when their conceptions correspond to the Bible rule, their lives will exhibit many deficiencies. But if that rule be depressed, and their ideal conceptions of the Christian life become low, their piety will exhibit a corresponding deterioration. It is exceedingly important, therefore, that our standard of duty be high, that our aims may also be high. And yet there is a strong propensity, even among Christians, to explain away the strictness of Scripture commands, and thus bring down the Bible standard of duty, so as to meet their own low attainments or render their deficiencies the less glaring. It is believed that a very important lesson is yet to be learned by the great body of believers, in respect to the extent of those sacrifices demanded of them as conditions of discipleship. On this subject, the views of the great mass of Church members are as yet altogether too low. And until more enlarged and enlightened views are entertained, we have little reason to anticipate any marked acceleration in the great benevolent movements of the age. Before the great work of evangelizing the world, shall proceed with that rapidity of movement which the Bible authorizes us to anticipate, and which is necessary to the fulfilment of prophecy, Christians as a body, must come up to a higher platform; and exhibit a higher order of piety. Their standard of duty must be greatly elevated; and a spirit of self-sacrifice, such as has hitherto burned only in the hearts of the few who have shone as lights in the world, must be infused into the mass.

Our Saviour said to his disciples: "*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" What is meant by this language? What is it to forsake all that one has? If this is an indispensable condition of discipleship, in default of which, no one can be a true disciple of Jesus, it is a matter of deep personal interest for us to know the exact



meaning of our Saviour, and what is the extent of sacrifice we are required to make.

That all are required *literally* and *openly* to forsake home, friends, possessions, and common occupations; and set out on a mission of mercy, as a condition of discipleship, will not be maintained. The first disciples were required to do as much as this. They did it. They forsook all, and literally followed the Saviour, that they might receive his instructions, and thus be prepared to go out as appointed teachers of his gospel. In its application to them, the language of our Saviour admits of a literal interpretation.

And Christians among us, in sufficient numbers to meet the demands of Foreign Missions, are required thus to forsake every thing. Home, with its endearments, kindred, friends, society, and prospects of earthly gain, — all are to be parted with, and left behind.

But the great mass of Christians may still abide at their homes, taste the sweets of domestic life and social converse, pursue their accustomed lawful callings, and hold the control of their possessions. Still, there is a sense in which they are to forsake all. If there is not a literal, there must be a spiritual forsaking of all worldly objects, and worldly pursuits. That is, all these must be subordinated to the higher claims of God. Our wills must yield to, and coalesce in, the will of God. Christ must hold the first place in our hearts; and our time, talents, acquisitions, influences, and possessions, must be yielded up, and consecrated to him. This consecration must be unconditional, both as regards objects, and time. It must embrace every thing, and extend to all coming time. Nothing short of an entire subjection of the heart, and the will, a readiness to be, to do, and to suffer, any thing which God may see fit to appoint, meets the demand that is laid upon us. Until we thus sign a quitclaim in favor of Christ, to all we have, actually holding all in subordination to his will, and disposing of the same, in the manner he desires, it cannot be said of us, that we have "forsaken all for Christ."

The first disciples forsook all, not only in *heart*, but in *fact*. By their profession of Christianity they dispossessed themselves of their earthly inheritances, and subjected themselves to all manner of sufferings, perilling even their lives. But only on condition of this, would Jesus own them as his disciples. "If any man



come to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." What can this language indicate, unless it be, that such unqualified consecration to God, is indispensable to discipleship? And can we suppose that the terms of discipleship are not the same in all ages? Has there been a letting down of the conditions? Is less demanded of Christians now than formerly? Are they not required to be as devoted and self-denying now, as then? As light increases, and opportunities multiply, may Christians be less active? Away with such a thought! The Christian spirit, and the terms of discipleship, are ever the same. And though, in this land of freedom, and of law, we are not subjected to sufferings the same in kind with those of the disciples in Judea, are we not bound to have the same spirit?

God calls his people to bear testimony for him in different ways, at different times. In one age, the special office of Christians is, to stand up and face opposition and danger. By simply refusing to abjure their faith, they are to open the door of a prison, or kindle the flame of martyrdom, for themselves. At another period their principal work is, laying the foundations of society, and of a new government,—as the Pilgrims did in this country. At another time, their work becomes more aggressive, and consists in carrying the conquest into the territories of the enemy, by means of Missions. The providence of God indicates to Christians, at different periods, the special work to which they are appointed. Say not then, Christian reader, that because the days of persecution and martyrdom are past, you have nothing to do, and no sacrifices to make. Say not, that because the foundations of society around you, are already laid, you may sit down in quietness and ease. If you are a disciple of Jesus, he has called you as a *laborer* into his vineyard. In his hive there are to be no drones, to consume the honey, while they add nothing to the store.

Christ denominates his disciples, "servants," "soldiers," "wrestlers," "racers,"—appellations indicative of toil. When he calls one to his service, his language is, "Son, go *work* to-day in my vineyard." A world still lying in wickedness, spreads itself out before us, as the field. In every part of it there



is work enough for the united energies of the people of God. The great problem to be solved is, the salvation of this world through the instrumentality of the truth. The gospel is to be preached to all nations. This is a work committed to the people of God, in which they are bound to share equally,—that is, according to their several ability. In some way, every Christian is to coöperate therein.

Here then is the theatre, on which we are to manifest our benevolence. To the accomplishment of this great work all our powers and possessions are to be devoted. This should be the all-absorbing object, to which every other is kept subordinate.

When, therefore, you have laid yourself, your friends, your influence, your talents, and possessions, upon the altar of Christ, willing that all shall be disposed of in the very manner which he chooses irrespective of your own choice, then, and not till then, have you forsaken all for Christ. Then, and not till then, does the Bible allow you to class yourself among the disciples of Jesus. Unless this unqualified surrender has been made, whatever may be your hopes of heaven, they are vain, and will disappoint you at the last day.

Do you say that this is a great sacrifice? Yes; but Christians must make great sacrifices. This they must expect. Our Saviour gives them to understand this, and admonishes them to “count the cost.” The spirit of the gospel is a self-sacrificing spirit. But does Christ demand more of his disciples than he has done for them? What greater sacrifice could he make than he has already made? Sharing equal glory with the Eternal Father, he laid that glory by, and condescended to become a man; experienced the infirmities and sufferings of men; passed a life of poverty and reproach, and closed the same, by submitting to a most cruel and ignominious death. And all this for what? For the benefit of others, and those his enemies. His whole life was a practical demonstration of the truth, that “he pleased not himself.” Indifferent to the honors and pleasures of the world, he went about on his errand of mercy, a poor sojourner, having no property, no home, not even “a place to lay his head.” Such was “the spirit of Christ;” and “if any man have not the spirit of Christ, he is none of his.”

Who, then, you are ready to exclaim, can be saved? And we respond: Aye, who *can* be saved?



When we see a man like Henry Martyn, of brilliant talents, finished education, and polished manners, bidding fair to reach the highest summit of earthly fame, with every prospect of ease and comfort before him, strongly attached to friends, and home, and refined society; and when we see him turning his back upon all these, bidding farewell to fame, country, and friends, sundering the tenderest tie which affection knows, and with a tearful eye, and a heaving bosom, embarking for a distant land, never more to return, but to wear out his life among degraded heathen, and leave his bones upon pagan soil, we think that *he* is a true disciple of Jesus; for, like his Master, he "forsook all that he had," and he had much.

Now, though it may not be our duty, to go personally to the heathen, are we not bound to feel the same interest in them which he felt? Are we not required to exercise the same self-renouncing spirit? And to be just as willing as he was, to devote ourselves, in some way, to the advancement of Christ's Kingdom in the world? And if we have not this spirit, what encouragement can we gather from the Bible, that we are the disciples of Jesus?

We hold it to be the duty of every one, on entering the Christian life, after considering his own talents, and the circumstances in which Providence has placed him, honestly to inquire of himself, "In what sphere of action, and by what course of means may I reasonably hope to be most useful to men, and most subservient to God's glory?" And whatever path, in this view opens before him, whether thorny or smooth, he is bound to enter. His own preferences, and ease, and advantage are to be laid out of the question. If he have talents and education which render it probable that he can accomplish more good by ministering at the altar, than in any other way, however fearful the responsibility, and onerous the duties of the office, "necessity is laid upon him," "yea, woe is him if he preach not the gospel." To the inviting prospect held out by other more lucrative professions he is bound to close his eyes. And if circumstances, and a peculiar fitness in himself for missionary labor, indicate the will of God, that he "depart hence to the Gentiles," that summons must be obeyed. Nor has he forsaken all till it be done.

It is not the duty of all to become ministers of the gospel, or missionaries to the heathen. All are neither qualified or needed for this work. It is unquestionably the will of God that a large



part of the church should serve him in other callings. Some are needed to be teachers of youth, some for writing books, some for the mechanic arts, some for tilling the soil, and some to navigate the seas. All these departments of labor are to be filled. And Christians may serve God, in any of these callings, as truly as in the pulpit, or on missionary ground.

But in order to this, they must enter upon their labors with the same feelings as the true minister of the gospel, and the missionary; — that is, with the conviction that their powers and energies belong to God, and that the results of their labor, of whatever kind it may be, beyond the supply of their own wants, are to be appropriated to the great work of saving the world.

The impression is quite too common among Christians, that the principal responsibility of converting the world, rests upon ministers, who are bound to be contented with a bare subsistence, and devote all their energies to the one great business of saving souls. At the least discovery of covetousness in them, the world is shocked. For a minister or missionary to live in splendor, would be regarded as a crime. The common sentiment of the church is, that ministers and missionaries must be dead to the world, and wholly devoted to God.

Now we complain not, at the demand made upon the ministry. The standard proposed for them, and by which they are judged, is not too high. Too much is not expected or demanded of them. But are not all Christians bound to come up to the same high ground? Where is the authority for erecting one standard for the minister and the missionary, and another for the people? Does the Bible make any such distinction? The command, "Go teach all nations," rests with equal force upon the laity, as upon the ministry. If you judge that you can serve God more effectually by tilling the soil, or working at the bench, or standing behind the counter, than by preaching the gospel, do so. But be sure you serve God, and not yourself. Choosing one or another profession, does not release you from responsibility. The same obligation will follow you, wherever you go, in whatever pursuits you engage.

If you may not preach the gospel yourself, you may labor with your hands, and help to support those who can. Though unqualified for missionary labor, you may assist in feeding and clothing those who are qualified. You may aid in furnishing Bibles, and



presses, and other materials for missionary effort. And this you are bound to do, to the extent of sacrifice which is made by the missionary himself. And if he cannot be said to forsake all till he has given himself, neither can you, till you have given at least your property.

Does anything short of what has been described, come up to the idea of forsaking all for Christ? Have we raised the standard of duty too high? Have we raised it higher than that designated by the Bible? No! will be the answer of every honest believer.

Then, Christian reader, permit us to ask, Have *you* thus forsaken all? Has the Saviour witnessed your unconditional surrender of yourself and your all to him? Have you in good faith laid your talents, influence, acquisitions, and possessions, upon the altar of God, to be used for his glory, and only as he shall direct? If not, your hopes of discipleship are vain. You yourself endorse this sentiment, in your addresses to sinners. You say, and say rightly, to them, that, unless they give up all to God, there is no hope for them. How then can you class yourself among Christians, unless there was a moment, sometime in your past history, when you did thus make this unqualified surrender? You doubtless believe that you have thus laid yourself upon the altar of God. And if so, have you *continued* to lie there? Have you not receded from the ground you then took? Has not the principle of selfishness reinstated itself in your heart? Have you habitually acted, and do you still continue to act, under the conviction that nothing which you have is your own? Or have you in reality receded from this high ground? If so, have you not proved recreant to the solemn vows which you took upon you in the day of your espousal? Have you not violated, and do you not continue to violate, a most sacred engagement?

The times in which we live, peculiarly demand a spirit of self-sacrifice, and an unquenchable zeal in doing good. The aspect of society, all over the world, is rapidly changing. New fields of benevolence are continually opening. And would the whole body of believers, at once, come up to this high standard of duty, and be willing to make any sacrifice, and perform any labor, which, in the providence of God is laid upon them, how long would it be before Christ would have the heathen for an inheritance, and the uttermost parts of the earth for a possession?



## REVIEW.

AN EARNEST MINISTRY, the Want of the Times, by John Angell James, with an Introduction by Rev. J. B. Condit, D.D., of Newark, N. J. New York: M. W. Dodd. 1848.

THE POWER OF THE PULPIT; or Thoughts Addressed to Christian Ministers, and those who hear them. By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church, New York. New York: Baker & Scribner. 1848.

SEVERAL publications on the duties and responsibilities of the Christian Ministry have recently appeared; and, we hope, have been read and pondered by those to whom more especially they have been addressed. We are indebted to the late Dr. Milnor for the republication in this country of a most excellent work, entitled, "Bridges on the Christian Ministry;" in which every individual sustaining the sacred office, or preparing to enter it, will find enough to make him exclaim: "Who is sufficient for these things!"

The works named at the head of this article, though less extensive are equally interesting and impressive. Their publication, at nearly the same date, the one in England, and the other in America, shows that, in the estimation of their respective authors, a necessity, equally urgent both there and here, exists for elevating the standard of ministerial qualifications. Such is the sympathy between the two countries, in all that respects religion and morality, that we might naturally expect a general correspondence in the state of religion, and in the spirit of its official servants. The treatise of Mr. James was called forth, evidently, from the conviction that the dissenting clergy in England needed a loud blast to awaken their flagging zeal; and our own countryman, Dr. Spring, must have written *his* book from a belief, that the pulpit with us, has lost some of its wonted energy; or else that it is susceptible of a greatly augmented power.

We shall not undertake an elaborate review of the above works; but merely give some impressions which their perusal has made on our minds.

The first and deepest impression is as to the unutterable responsibility of the sacred office. "To negotiate between God and man," as an ambassador for God, to echo his high mandates, and to beseech men to be reconciled to him; — what minister can think



of such a commission, and not tremble? Had not our great Master assigned these duties to mortals, we should never have supposed it possible they could discharge them. We should have said, Let angels come from their home of purity, and, assuming visible shape, address to men the warnings and invitations of the gospel. But infinite wisdom has seen fit to order that earthen vessels should bear the treasure of the gospel, and that unclean lips should announce its solemn truths. How many reasons will at once be suggested confirming the propriety of such an agency! We will not dwell upon them; but will only remark, that the weakness and unworthiness of the agent, whilst serving to exalt the power and grace of God, cannot but deepen in the minister a sense of responsibility. A preacher of the gospel is to be pitied, who feels not this responsibility; and we sympathize deeply with him who does. Of all the professions, that of the ministry imposes on the spirit the heaviest load. The physician has his moments of deep anxiety. The awful crisis of life and death seems sometimes to hang upon his skill. The advocate, too, stands between the trembling prisoner and the gibbet; and feels, it may be, that character and life are suspended on his exertions. But in neither case does the pressure rise to that solemn pitch, which casts the eternal destiny of hundreds on the teaching, the example, and the spirit of the minister of God. As health returns, the physician can smile; and when the verdict of acquittal is given, the advocate's heart rises in exultation. It is certain, in both cases, that the effort has been crowned with success. But in the case of the minister, all that he can usually feel, under the most favorable circumstances, is a hope that he has not labored in vain. So often is he disappointed in what appeared to be hopeful conversions, — many going back and walking no more with Christ, — that he is sometimes almost tempted to think that in scarce a single instance is his preaching a savor of life unto life. This burden is upon his spirit at all times. He lies down at night with it. It comes upon him at early dawn. It goes with him even into his seasons of so called relaxation. "I have the care of souls!" is a thought that lies with mountain weight upon him; and more than any thing else, more than all the labors connected with his office, tends to bring on premature weakness and decay.

In perusing books like these alluded to, we are at times ready to say, Who and where is the man fitted to this great work?



Who has the temperament adapted to it, combining a sensitive nature, enabling him to sympathize with souls in distress, with the hardihood of nerves that shall render him proof against alienation, discouragement, and opposition? Who has learning enough, where so much research is required; or piety enough, where Gabriel's zeal would scarce meet the exigency? How often does the minister's heart sink oppressed under such thoughts, trembling lest, "having preached to others, he himself should be a cast-away!" But let us not despair. The work is assigned to us weak mortals, by one who knew all that weakness; and who has said: "My grace is sufficient for thee; for my strength is made perfect in weakness." "Lo, I am with you alway!" is the support of many a weary and desponding minister, as he sits solitary in his study; or rises, trembling through every nerve, to deliver his responsible message. Thanks to our Lord for this sweet promise, so consolatory under our conscious weakness, so encouraging amidst the obstacles we have to encounter!

Another thought suggested by reading these volumes is, that whilst a lofty standard as to the pulpit is insisted upon, sufficient allowance is not made for diversity of talent, and variety of gifts and natural temperament, in so large a number as is required for this work. A great many ministers are needed. A great many must be educated. Existing churches are but poorly supplied, and our vast and growing country is threatened with a famine of the bread of life. Under these circumstances, it will not do to wait until men can be found who shall possess all the qualifications desirable in the ministry. We are obliged to accept many who are inferior in original genius, and who can never perhaps rise above mediocrity. It is so with every profession. It always will be so. Nor do we think the pulpit will deteriorate, provided a due proportion of its occupants, — the same proportion observed in other professions, — are stars of the first magnitude. Whilst we want a great many ministers, we can do with a very few brilliant ones. The lesser lights shining in a humbler sphere, will not lose their value; whilst the greater are revolving in a wider orbit, and exhibiting an intenser radiance.

One would think, in reading the works above named, that a large proportion of the ministers of the gospel would be disheartened; that, seeing such a disparity between their attainments and the standard inculcated, they would say, We can hope to do but



little in a profession which demands such qualifications. But let none so reason. If the intention be pure, if the spirit be such as God requires, great good may be accomplished even where other important, — though less important, — qualifications are wanting. We may recollect, that our Lord entrusts to one ten talents, and to another but two; and that the great imperative point is that each shall occupy according to his several ability. Nor is it reasonable in congregations to expect that their minister shall exhibit the eloquence of a Chalmers, the depth of an Edwards, or the classic elegance of a Robert Hall. Such men, are the men of an age. They are the greater lights in the theological firmament. It is unreasonable to expect that the mass of ministers shall approach these distinguished minds. We can conceive that the church might even be less blessed by having a majority of such in her ministry. They are not in general the men to do the unobtrusive, but most needful, work of parochial duty, — to accommodate themselves to the outcast and the ignorant, to be willing to hide themselves in the obscurity of retired parishes, and to go about from house to house among the sons and daughters of affliction. Yet are we thankful that God does raise up these strong minds to stand in the breaches, and defend the bulwarks of our Zion. They shew to the world that the pulpit has power in one direction; whilst a humbler order of sanctified intellect may operate in another, and at least equally important, sphere. In the first preachers commissioned by our Lord himself, there was but one John, one Peter, and one Paul.

Another reflection forced upon us in reading the works above named is, that of all the qualifications for the sacred office, exalted piety is the most indispensable. Every thing else is, in the comparison, "but as sounding brass and a tinkling cymbal." A minister must be a man of preëminent piety, just as a general, be he ever so skilful a tactician, must also have preëminent courage. The power of the pulpit is dependent on this qualification, more than on all others. Piety is to the pulpit, what caloric is to the sun-beam; there will be no warmth without it. Without it, no lightnings will play, nor flaming bolt be launched. It is the electric fire that runs from heart to heart. Genius, without piety, is like a corruscation of the aurora, beautiful, but cold. But in giving such prominence to piety, we would not be understood as denying the importance of learning or of genius. How beautiful,



how effective, how glorious often, where all are in happy combination!

We feel constrained, however, to say, that every minister may rise to a dignity and influence, which shall make the pulpit efficient, and shall command the respect of all, if with but ordinary talent and no great amount of erudition, he nevertheless shall cultivate the utmost piety of heart. Let him be a *good man*. Let the conviction that he is such force itself upon all who see and hear him. Let piety shine in his life; let it impregnate with vital warmth every prayer, every sermon, every exhortation. Men do not ordinarily criticize preachers on the score of deficient learning. They are much more apt to say, that the sermon lacks power, warmth, and emotion. We do not feel it. It is cold. It does not touch our sensibilities. But if deep piety, first felt in the heart of the preacher himself, is breathed into all his official duties, such criticisms will cease, and the pulpit will command the attention and the respect of all.

Several causes have operated, as we think, to weaken the power of the pulpit, some of which may be briefly noticed.

Among these causes, we may name the fewness of revivals. These blessed seasons were like favoring and heavenward gales. They have powerfully affected for good the ministry, putting new life into its services; and coming like the descending fire, to glow upon the altar, and consume the sacrifice. The preacher receives a fresh anointing from the Holy One; and the sermon, felt first in his own soul, is made to others the power of God unto salvation. Men of humble attainments, and ordinary talents, have often been known, at such seasons, to rise to a pitch of eloquence that seemed almost like inspiration. It was because the heart was inflamed with the subject. The Spirit of God came upon them like cloven tongues of fire, and the place was shaken as with "a rushing mighty wind." Preacher and hearer were then deeply moved; the one speaking, and the other listening, as became the oracles of the living God. Did any deny the power of the pulpit then? But, alas, years have intervened since such seasons, as a general thing, have been experienced. Hence the ministry has become comparatively dull and the people worldly; and the truth, if spoken at all, is tamely and far less effectively uttered. If God, in his just displeasure, should withhold these seasons of refreshing, the pulpit will continue to decline.



Another cause, tending to rob the pulpit of its power is, as we believe, what is commonly called "the spirit of the age." Formerly the social state was more quiescent. Business was transacted with less intensity of action. Men were content with moderate gains, and slow advances towards wealth. Christians were more contemplative; read more solid works, thought more, prayed more. They had more time, and they took more, for these duties. Religion was then a subject of healthful excitement. It was the great topic. Now it is not religion, certainly not in its highest sense; no, it is the world. It is improvement, politics, railroad and steam communication. The outward, not the inward, is the cause of excitement now, and keeps the mind under a tension which almost precludes the possibility of calm reflection.

Place a community, so excited, under the gospel, and how much interest will they feel in its announcement? Give them but one day in seven to think of eternal things, while the rest of the week is occupied in intense worldly excitement, and how little chance has the pulpit to influence them? But what has this to do with the ministry? some may ask. And why should the preacher be affected by it? The question shows an ignorance of human nature. The minister does feel it, and suffers from it. By a sort of social contagion, he is himself unfavorably excited. He goes into the pulpit, under the disheartening thought, too, that his people are not there to be interested in his great theme; that they will be glad when the Sabbath sun has set, and the rattling of Mammon's car is again heard on its impetuous career. Every thing that disheartens the minister, breaks the power of the pulpit. He cannot speak with earnestness when the minds of his hearers are so jaded and listless, that they cannot be aroused by his preaching. It may be replied, that then should the minister be yet more earnest? Here, again, too little account is made of human weakness. Ministers are not angels. They are men of like passions with others; and they cannot withstand the pressure, if long continued, of such dispiriting circumstances. The whole state of things is spiritually unhealthy. There is much done to carry the light of religion into regions of darkness. Catching the spirit of the age, associated effort is doing much to sow the good seed of the Word. Great meetings are held, and animated addresses are made. But it is doubtful if all this



advances the power of the pulpit. That, in our opinion, requires a more contemplative, studious, and devotional state of the church. More real and deeper Christian experience is required; more searchings of heart; more prayerful study of God's word; more hungering for the bread, and thirsting for the water, of life. The excitement in minister and hearers must be more inward; he, like Moses, conversing with God; and they, like Israel, ready to hear what God the Lord will speak.

Some have contended that the pulpit must take the tone of the times; that the preacher, accommodating himself to this bustling age, must speak, and pray, and exhort, in true business-like style. All must be prompt, lively, and even amusing. But if the age is wrong, and the inundation of worldly excitement is so great that medical men say it is too much even for the physical frame, then, surely, ministers should use what influence they have to correct the evil. The tendency now is to sweep away the old land-marks of truth. The cry is for novelties, for excitement's sake. Shall such an unhealthful tendency be stimulated? Or ought not, rather, an effort to be made to bring the people back to a sounder state of mind. Above all, let the moral dignity of the pulpit be kept up by severe study, well prepared sermons, and solid gospel truth uttered in tones of deep earnestness; trusting in God that the day will yet come, when men will see and feel the utter vanity of all this worldly excitement. Let not the ministry accommodate itself to this feverish thirst for novelties. Old truths, as they are called, have lost none of their real weight; nor is there any lack of interest in them, among those whose hearts the Lord has touched. The word of God is not susceptible of change. It endureth forever. Yes; amid the wild confusions and overturnings of the times, thanks be to God, there is one thing that endures. This is our sheet-anchor amid the storm; and we watch the conflicting elements in the assurance that a calmer scene will succeed; when truth, like the day star, shall shine forth in its purity and brightness.

But we have said enough on this subject for the present; and conclude by acknowledging our obligation to the authors of the excellent works which have elicited these remarks; and with recommending their careful perusal by every minister of the gospel and by every candidate for the sacred office, who covets the gifts of earnestness and power in the pulpit.



## REVIEW.

THE PHILOSOPHY OF RELIGION. By J. D. Morell, A. M., Author of the History of Modern Philosophy, etc. New York. 1849.

WE learn from the North British Review, that the author of this work was once a student with the celebrated Dr. Wardlaw. We are quite sure that he did not derive from him, the germs of this work. Indeed it requires but a glance at the work to discover that Schleiermacher is the oracle of Morell. "If there be one mind," these are his own words, "whose personality may have impressed itself more than any other upon my own, in tracing out the whole course of the following treatise, it is assuredly that of the revered Schleiermacher; indeed, the analysis of the idea of religion, and its reference to the absolute feeling of dependance, is taken substantially out of his great work, the 'Glaubenslehre.' That God would send such a mind, and such a heart, to shed their influence upon ourselves, and guide us from the barren region of mere logical forms, into the hallowed paths of a divine life, is the best wish I can breathe for the true welfare of every religious community in our land."

In a work upon the philosophy of religion, it is of the highest consequence to know what religion is. In defining this fundamental idea, Morell, as above intimated, follows Schleiermacher. But Schleiermacher, in forming his definition, was aiming at a union of men in religious fellowship without reference to doctrinal views. Whether he was a pantheist himself, or not, he aimed at uniting in religious fellowship, pantheists and theists. Hence he framed a definition adapted to include them.

The essence of religion, according to this definition, is a feeling of absolute dependence upon infinite power.

"In describing this absolute sense of dependence, as containing the essential element of religion, we do not mean that this *alone*, without the cooperation of the other faculties, would give rise to the religious *life*. To do this there must be intelligence — there must be activity — there must be, in short, all the other elements of human nature. But what we mean is this — that the sense of dependence *accompanying* all our mental operations gives them the peculiar hue of piety. Thinking alone cannot be religious; but thinking, accompanied by a sense of dependence on the infinite reason is *religious thought*. Activity alone cannot be religious; but activity carried on under a sense of absolute dependence upon infinite *power* is religious



action. In a word, it is this peculiar mode of feeling pervading all our powers, faculties, and inward phenomena, which gives them a religious character; so that we may correctly say that the *essence* of religion lies exactly here."

Is it not a very remarkable fact, that what is here called the very essence of religion omits all that is described as true religion in the word of God?

When our Saviour was called on to state the fundamental element of true religion, he did not specify an absolute sense of dependence on infinite power, but *love*,—supreme love to God, and impartial love to man. In like manner, the apostle Paul assures us, that the fulfilling of the law is love.

But the sense of absolute dependence on infinite power, by no means involves love. Nay, it may coexist with fear and hatred of that power. The devils, we are told, believe that there is one God, and tremble. Doubtless they have a deep sense of their absolute dependence on him; why else should they tremble? Have they then the essence of all religion? Nay,—

"The devils know and tremble too;  
But devils cannot love."

It is indeed true, that inasmuch as God is infinite, and creatures are finite, the mind of man cannot come into its true relationship to him without a sense of dependence. This qualifies and predisposes the mind to rely on God as its strength and support. But such reliance is never properly exercised, except under the guidance and influence of love; and love presupposes, and is based upon, clear views of the character of God. Indeed Mr. Morell, as we shall soon see, cannot give an idea of Christianity without introducing love. It must be conceded that where love is absent, man's dependant nature impels him to seek support and protection from powers of various kinds, deemed superior to himself. Thus the various forms of idolatrous worship originated. All these too are called by the name religion, and of these the sense of dependence may be the essence. But of the true religion, it is not the essence, but love. It may be rightly said, that the essence of all false religion is a sense of dependence, but of all true religion it is love.

From considering the nature of religion in general, Mr. Morell proceeds to consider the essence of Christianity. So far as he



goes he certainly includes important elements of Christianity. It presupposes, he informs us, the moral degradation of man, and his bondage to evil; a total disorganization both of the *moral* and *religious* nature; a fearful abuse of human freedom on the one side, and of religious obligation on the other." The conscious removal of this state and the restoration of perfect moral freedom, harmonized with a consciousness of absolute dependence by the love of God, is the designed effect of Christianity, and this is to be accomplished through Jesus Christ, as a personal Redeemer. Here, as before stated, we see that he cannot define Christianity without introducing love as its essential element. He holds to the historical verities of Christ's life, and to redemption, whatever is meant by it, exclusively through him. He enters no farther than this into doctrinal detail. The person of Christ, his divinity, his atonement, the trinity, and similar topics, are not at all noticed. Thus he sums up the matter:

"Wherever absolute dependence and perfect freedom are reconciled by love to God, there we recognize the redemption which has been completed by Christ; and wherever this redemption is honestly accepted as the middle point of our religious life, there we recognize the religion of perfect resignation, perfect freedom, and perfect love. There may be many variations in detail, many degrees of clearness in the perception of Christian ideas, many dogmatic peculiarities occasioned by education, by temperament, or by other circumstances; but, in the two definitions we have given, the essential elements of Christianity are involved. He whose religious life is grounded upon the consciousness of the redemption of the world, and consequently of *himself* through Jesus Christ, and who exhibits the reality of this life by resignation to the will of God, joyous freedom in serving him, and the expansive spirit of love—this man, be his minor peculiarities what they may, we venture to denominate — *A Christian*."

He proceeds, in the fifth chapter, to consider Revelation. Here he indicates a degree of looseness and inaccuracy quite discreditable to a philosophical writer of his pretensions.

He defines revelation, as if it were a mode of mental action in a recipient of truth, asserting that it is "*a mode of intelligence*." To explain this, he states that it is not the logical mode of perceiving truth, that is, by definition, statement, or reasoning,—but the intuitional mode, that is, a direct knowledge, through the interior eye of consciousness, of higher and more spiritual realities."

According to this view, a body of truth communicated by God in human language, concerning persons and events lying beyond



the range alike of the senses and of intuition, would not be a revelation. Nothing outside of the mind can be so regarded. Nothing but its own intuitive perception of truth can constitute a revelation.

And yet, with a strange inconsistency, he says that the material universe is a revelation to the mind; P. 131, and "that Christ was in himself a divine revelation." P. 159. Is the universe then a mode of intelligence? Was Christ a mode of intelligence? Here is a plain inconsistency with his own definition.

But we are not at the end of his inaccuracies. On P. 147, he says: "All revelation implies two conditions; it implies, namely, an intelligible *object* presented, and a given power of reciprocity in the subject; and in popular language, when speaking of the manifestation of Christianity to the world, we confine the term *revelation* to the former of these conditions, and appropriate the word *inspiration* to designate the latter."

Here he says that common usage applies the term to "an intelligible object presented," and not to a mode of intelligence. But on the next page he thus proceeds: "According to this convenient distinction, therefore, we may say, that revelation, in the Christian sense, indicates that act of Divine power by which God presents the realities of the spiritual world immediately to the human mind; while inspiration denotes that especial influence wrought upon the faculties of the subject, by virtue of which he is able to grasp these realities in their perfect fulness and integrity."

Here revelation is defined to be an act of divine power in presenting spiritual realities to the mind. Thus, then, revelation is first a mode of intelligence. Then it is an object presented to the mind. Then it is an act of divine power in presenting an object to the mind. If he calls the first view the scientific view, and the second the popular view, what is the third view? He seems to speak of it as the same, with what he calls the popular view. But it is not. An intelligible object is not the same with an act of divine power in presenting that object. The third use of the term is most correct. An act of God in disclosing truth to the mind is, in common and correct usage, called a revelation. But the objects presented are not a revelation, but the subject-matter of the revelation. Still farther, there is no propriety at all in calling the act of the mind in perceiving the objects presented, a revelation. But a record for others of the truths disclosed to the



mind by an act of God, is also properly called a revelation. If God thus makes known in human language his own actions in past ages, or facts concerning angels good or bad, or concerning the future state of man and the universe, these recorded disclosures are a revelation, even though containing no intuitive truths of any kind. In this sense we properly call the Bible a revelation.

To the subject of inspiration, he devotes the whole of the sixth chapter. The definition previously given of revelation, in fact expresses his view of the nature of inspiration. It is, according to him, a spiritual intuition of divine things; that is to say, it is "a mode of intelligence."

Concerning this mode of intelligence, he thus remarks:

"Inspiration does not imply any thing generically new in the actual processes of the human mind; it does not involve any form of intelligence essentially different from what we already possess; it indicates rather the elevation of the religious consciousness, and with it, of course, the power of spiritual vision, to a degree of intensity peculiar to the individuals thus highly favored by God. We must regard the whole process of inspiration, accordingly, as being in no sense *mechanical*, but purely *dynamical*: involving, not a novel and supernatural faculty, but a faculty, already enjoyed, elevated *supernaturally* to an extraordinary power and susceptibility; indicating, in fact, an inward nature so perfectly harmonized to the Divine, so freed from the distorting influences of prejudice, passion, and sin, so simply recipient of the Divine ideas circumambient around it, so responsive in all its strings to the breath of heaven, — that truth leaves an impress upon it which answers perfectly to its objective reality." Pp. 148, 149.

This elevation of the religious consciousness he says, in another place, has been carried so far sometimes as to become miraculous; and states that such an elevation took place in "certain chosen individuals for the express illumination of humanity at large." In this he refers to the writers both of the Old Testament and of the New. But this leaves two questions of radical moment still to be answered. Did this inspiration save those who were the subjects of it from a mixture of error and sin in their religious experience? And did it so extend to their writings, that in these we have a record of truth preserved, by the inspiration of God, free from error and sin?

Both of these questions he answers decidedly in the negative; and argues at great length to shew, that the facts of the case disprove the common views of the inspiration of the Word of God. He argues to this effect from the progressive nature of the Scrip-



ture morality. Progressive revelation of doctrine does not of necessity involve error ; but if moral laws are imperfectly revealed, it implies an impure morality.

“And yet such an imperfect morality is plainly discernible throughout the period of the Old Testament dispensation, and frequently embodied, too, in the Old Testament Scriptures. The fierce spirit of warfare, the law of retaliation, the hatred of enemies, the curses and imprecations poured upon the wicked, the practice of polygamy, the frequent indifference to deception to compass any desirable purposes, the existence of slavery, the play, generally speaking, given to the stronger passions of our nature, — all these bespeak a tone of moral feeling far below that which Christianity has unfolded.” P. 161.

He argues also to the same effect, from the seeming discrepancies of different parts of the Bible, and from alleged “discrepancies between some of the Scriptural statements, and scientific truth.” He argues in like manner from alleged errors in reasoning, and from the mode in which the canon was formed. He also regards the kind of inspiration commonly assigned to the Scriptures as needless.

“Why should we be perpetually craving after a stiff, literal, verbal infallibility ? Christianity consists not in propositions — it is a life in the soul ; its laws and precepts are not engraven on stone, they can only be engraven on the fleshy tables of the heart. The most precise words could never convey a clear religious conception to an unawakened mind ; no logical precision of language and definition, on the other hand, is needed in order to awaken up intuitions which convey more by a single flash of the inward eye, than a whole body of divinity of most approved order and arrangement could *ever* teach.” P. 172.

His views are rendered still more definite by the facts, that he teaches a generic resemblance between inspiration as defined by him, and the inspiration of genius ; that he holds all holy persons to be inspired in the same sense as were the writers of the Scriptures, but in a lower degree ; and that as they become more holy, they may indefinitely approach the same degree of inspiration.

In making out a system of theology, the intuitions of spiritual truth proceeding from this source furnish the essential materials, and the logical powers give them their form. The great importance of the Bible lies in the fact, that it contains the intuitions of man raised to the highest degree of inspiration, and that it is eminently fitted to bring our minds into a similar state. It also furnishes historical facts in the life of Christ and holy men, to the full understanding of which similar intuitions are needed.



The bond of Christian fellowship in the church at large, he insists, should be unity in such spiritual intuitions as are common to all true Christians, and not a fixed logical system of doctrine. Individuals may indeed frame for themselves such a system, and particular churches may do the same ; but to unite Christians on the great scale is impossible, except on the basis of unity in spiritual intuitions. In these intuitions is also found the source of certainty as it regards religious truth ; and not in any logical definitions, processes, and formulas.

It will be seen that the whole theory of Mr. Morell is based upon his views of spiritual intuition. This leads him to say many true and important things as to the essential characteristics of a theologian. He insists that none but a regenerated man is fit to be a theologian, for none other can have a spiritual perception of the highest and most important truths of the Word of God. But this is no new discovery. It is simply a reiteration of the statement of Paul, that the natural man receiveth not the things of the Spirit of God, and cannot know them, because they are spiritually discerned.

If it were consistent with our limits, we could exhibit at great length many excellent things, well expressed in this work. But if in a glass of water two or three drops of Prussic acid had been put, it would be of little avail to shew that the greatest part of the contents of the tumbler was pure water ; the most essential thing would be, to make manifest the fact that there was a fatal poison there.

That such is the case in this work, we think our readers will see without any additional remarks from us. The greatest, the most important thing on earth is the Word of God. If a man desires and labors to destroy just views of the inspiration of this Word, there cannot be in him truth and goodness enough to neutralize the evil. No matter how good or orthodox he may be. The better the worse. Some of the very worst works of the devil cannot be done except by good, but deluded, men. Morell's views of inspiration are not the source of any thing that is good in his work. A believer in the plenary inspiration of the Word of God can hold every truth that Mr. Morell holds. No incidental benefit, therefore, flows from his views. On the other hand, they do tend logically and directly to evils, the magnitude of which cannot be overstated.



## GOD KNOWN BY HIS JUDGMENTS.

A MORE decisive proof can scarcely be furnished of the depraved condition of man, than that which is indicated by the words placed at the head of this article. The Lord our Maker, in order to make himself known to us, must pour out upon us the vials of his judgments. In the innocence of Paradise, Adam and Eve knew their Creator well, and daily talked with him face to face ; guilt had not yet imposed upon them the necessity of learning his character through the displays of his vengeance. But a sad change came over them by transgression ; and as one consequence of this change, their posterity, not liking to retain God in their knowledge, are doomed to the severe discipline of the divine terrors. It is true, that judgment is not the only thing taught in the school, where fallen man is placed to be trained for immortality. It is not alone by his frowns, that the character of Jehovah is made known to men. The goodness of God displayed continually, and in countless forms, is designed to lead them back from their errors through the paths of penitence, to the divine favor. But how many there are, who knowing not or perverting this tendency of the bounties of heaven, treasure up to themselves wrath against the day of wrath and revelation of the righteous judgment of God ! And so it comes to pass, while we rejoice in the assurance that God is love, that we see some of the brightest exhibitions of his benevolence towards his intelligent creation in those judgments upon transgression which make him known to the sons of men.

The divine vengeance executed upon the wicked in the future world will doubtless be a display of Jehovah's perfections, of which the present life can afford no adequate example, or even conception. Nevertheless there is enough of retribution *here* to shew its nature *hereafter* ; the Lord is known by the judgments which he *now* executeth upon transgressors.

The penal dispensations of God make him known as the God of creation ; for although the heavens declare his glory, although the earth speaks forth his praise, yet it would seem that the language of neither is fully comprehended by man, until his dull perception is quickened by the stars in their courses fighting against the rebel host, or by the elements employed in the unusual and terrible office of raining down ruin on the cities of the plain.



Even under the teachings of divine judgments, man is slow to learn, and is always far below the proper knowledge of the Lord. Still, his proficiency, if not the most that could be desired, is signally manifested thus far in the history of human progress.

By his judgments God is known as the dispenser of those Providences by which nations rise and fall; and vast changes come over individuals, families, and communities. Little did Egypt think of the true God while enjoying the blessings of that Nile, whose overflowings and hidden fountains were in the hollow of his hand. But when its waters were turned into blood, the inhabitants trembled at the utterance of that sacred name, which had been so often upon the lips of Moses. They could not do otherwise than have the Lord in their thoughts. The Assyrian king could insult the majesty of heaven during all the long years of his greatness, and the unchecked triumphs of his arms; but when the breath of Jehovah in a single hour laid his prowess in the dust, neither he, nor his impious flatterers, could fail to see that the Most High ruleth among the children of men.

The Lord is known by his judgments as the God of Revelation. Many of the terrible things in righteousness, inflicted upon rebellious men by the Lord, have been in confirmation of his revealed truth. The predictions of his Word have been verified in the desolations he has wrought in the earth. Of this more will be said hereafter. Now it is in all these respects, in his works, in his providences, and in his Word, that Jehovah will be exhibited, in the following pages, as *made known by the judgments which he executeth*. More especially, however, the design is to shew that there has ever been and is yet to be, continually growing evidence of the truth and value of the Bible, by means of the judgments divinely inflicted upon a sinful world.

In the prosecution of this design, the judgments of God upon the heathen will, for the present, be considered. It will be seen that the divine judgments have ever fallen upon transgressors against known laws; that in their severity they have been proportioned to the light and privileges against which sins have been committed; and that through these judgments the perfections of the adorable Godhead have been more and more displayed in view of the world.

In the inscrutable wisdom of God, the knowledge of the true religion was for many ages confined to one nation. The rest were



given over to the errors, vices, and miseries of Paganism. We learn from the apostle Paul, that the heathen are without excuse in their idolatry, inasmuch as the works of God declare his power and Godhead. It was because they did not like to retain God in their knowledge, nor to worship him as God, that they were abandoned to the abominations of the Pagan worship. The heavy judgments, therefore, which have come upon them are the just consequence of the violation of natural conscience, — the refusal to hear that voice of the Lord, which speaks to all his rational creatures by the things that are made.

But besides this light of nature, the heathen have, even of old, enjoyed more or less the light of revelation, by being brought into collision with those who have been entrusted with the sacred oracles. The nations around, and in the midst of, the Hebrews when they dwelt in the promised land, the nations through which they journeyed in their wanderings, and the nations among whom they were at different times held in bondage, all learned something of the communications of those holy men who spake as they were moved of the Holy Ghost. Such knowledge of the true God made their idolatries the more inexcusable. As might have been expected, the severe strokes of the divine indignation that fell upon them were proportioned in good degree to the light against which they sinned. The armies of Israel were for a long time struggling in their hostilities with the Philistines, and with other heathen nations who defied the living God and trusted in false deities. Very often these nations experienced the terrible calamities of unsuccessful war; and as often they were told that the great Jehovah, whom they rejected, had turned the contest against them. Thus his judgments made him known to them. In allusion to his victorious arms, the Psalmist says: "I will sing praise to thy name, O thou Most High; when mine enemies are turned back, they shall fall and perish at thy presence; the heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. The Lord is known by the judgments which he executeth."

By such manifestations it is known, even among the heathen, that Jehovah judgeth in the earth. The instrumentalities which he employs in the execution of his judgments are numerous and various. The heathen, as in the case noticed by the Psalmist, are sometimes snared in their own net, and ruined by the very projects



which they designed for the ruin of others; sometimes their mutual contentions swallow them up; oftentimes their sins are read in their punishment, the inebriate being found in an ignominious grave, and the prodigal among the husks which the swine do eat. But whatever store-house of vengeance is opened for their chastisement, it is always opened by the hand of God, always opened in consequence of sin that calls for his judgments, and always by them are the justice and holiness of the divine character made known.

One of the most remarkable instances of the Lord's being made known by his judgments upon the heathen, is found in the story of Daniel's connection with the monarchs of Babylon. When by the interpretation of a dream, the prophet made known to Nebuchadnezzar, not only the various divine judgments which were to come upon four successive mighty empires, but also the ultimate establishment and triumph of the Messiah's kingdom, the disclosure made such an impression upon the king, that he exclaimed: "Of a truth it is, that your God is a God of gods and a Lord of kings!" When afterwards, in spite of this conviction, he doomed to the fiery furnace the captive Hebrews who would not countenance the Pagan worship, and when he saw how their God delivered them, a still deeper impression of the true religion was made upon his mind. "There is no other God that can deliver after this sort." But a sorer trial is to make a yet deeper impression of the same truth. The king is driven from among men, and his dwelling is with the beasts of the field; he is made to eat grass as oxen, and is wet with the dew of heaven, year after year, until he is brought *to know* that the Most High ruleth in the kingdom of men. Here surely is judgment of the most terrible kind, loss of reason and of social converse in one who had borne sway over millions. And what is the result of this visitation of the divine displeasure on one who had profited so little by previous visitations? Does he not become better acquainted with Jehovah, and anxious that others too may know him? "Now," says he, "I praise, and extol, and honor the King of heaven, all whose works are truth, and his ways judgment."

Remarkable as is this case of Nebuchadnezzar in illustration of the truth that Jehovah is known by his judgments, subsequent events make the lesson still more impressive. Jeremiah had foretold that all nations should serve this monarch, his son, and his



grandson after him; and that then his kingdom should come to an end. In accordance with this prophecy, the kingdom was invaded by Cyrus, in the reign of Belshazzar. The king and his courtiers were confident of security, inasmuch as they deemed the walls of the city impregnable, and as they were supplied with twenty years' provisions. Whatever apprehensions of danger they might have had in the hour of sober reflection were sure to be drowned in the scenes of revelry into which they plunged themselves. Had Belshazzar trusted in the God whom his grandfather acknowledged before all nations, he might indeed have been confident of safety in spite of the beleaguering army of the greatest general of the times. But instead of this, he derided Israel's God in the midst of his drunken festival. Not only did he and his guests profane the vessels of the Lord, but while so doing they praised their own false deities.

And now shall not the true God, thus outraged by those who had such opportunities of knowing him, speak to them in judgments? What believer in the Bible can wonder at the terrible sequel; the fingers writing upon the palace wall, the countenance of the king changed, his guilty thoughts throwing him into dreadful confusion, consternation rapidly spreading through the minds of his courtly attendants, his magicians once more convoked, and once more in vain? Not one of them can

“Minister to a mind diseased,  
Pluck from his memory a rooted sorrow,  
Raze out the written troubles of the brain,  
Or with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff,  
Which weighs upon the heart.”

Already Jehovah begins to be known at the impious court by means of his judgments.

There was in Babylon, at this time, an aged woman, extolled for her prudence by heathen historians. It was Nitocris, the queen mother, widow of Nebuchadnezzar, and still, on account of her great wisdom, entrusted with the chief administration of public affairs. She had not forgotten the former manifestations of the Lord through the judgments he had executed on Babylon. The calamities of her husband were fresh in her mind; so also was his recovery from his afflictions, and the honor which he publicly rendered to the God of Israel. She had retained her



confidence in Daniel as possessing the spirit of the Holy One, and at her suggestion he was brought before the king. The interview between them is one of the most instructive occurrences mentioned in the Bible, and especially so in reference to the subject we are considering. At the outset, the king acknowledges that he had been acquainted with the excellent wisdom of Daniel, and with the source whence it had been derived. Therefore his derision of the true God was not the result of ignorance, but of gross and presumptuous impiety. Daniel does not proceed to interpret the hand-writing, until he had boldly and piously attempted to awaken the mind of the king to serious reflection. Nebuchadnezzar, in his ignorance, had been treated tenderly when he transgressed; but now, when the knowledge of God had been spread abroad over the whole realm by means of the former visitations, there was no excuse for the iniquities of Belshazzar. To him belonged stern rebuke. O king, — such was the solemn purport of Daniel's address, — the Most High God gave thy grandfather a kingdom, and majesty, and glory, and honor. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and his glory taken from him, and the bitter cup of misery given him to drink, *till he learned* that the God of Israel ruleth in the kingdoms of men. And, thou, O Belshazzar, hast not humbled thine heart, though thou *knewest all this*; but hast lifted up thyself against the Lord of heaven, profaned his worship, and praised the idols which he abhors; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified! Having delivered this admonition to the king, Daniel announced to him the interpretation of the hand-writing, — so well known to every reader of the Bible: "Thou art weighed in the balance, and art found wanting:" — strict justice determines thy fate; thou hast nothing to answer to the charges brought against thee; both thy kingdom and thy life are about to close! In that night was the king of the Chaldeans slain, together with his nobles, in the midst of their profane revelry.

In considering this judgment of God upon Babylon, we cannot fail to observe his displeasure against idolatry. The praise bestowed upon idols of silver and gold was in itself an indignity to the true God. But to this was added the profane use of the vessels which had been sacrilegiously taken from the temple at Jerusalem. Here were abominations of idolatry far worse than



could have been practised in other heathen countries; for they were practised in defiance of the Lord of Hosts, who had previously manifested himself in the court of Babylon. This was the great charge brought against Belshazzar: "Thou hast not humbled thyself, *though thou knewest all this.*" It was no secret to him, that Jehovah had made himself known by his judgments in the reign of Nebuchadnezzar. The dismemberment of the kingdom, and the tragic death of the great men attached to it, were the judgments of God upon heathen who had been made acquainted, far more than most other heathen, with the character of the true God. They had sinned against clearer light, and were therefore doomed to severer judgments, and by those severer judgments was the Lord still further made known.

In order to obtain full possession of all the light which is reflected on the subject now before us, from the history of Daniel's residence in Babylon, we must follow him into the reign of Darius, of whose court he was prime minister. As he was so decided a worshipper of the true God, the distinguished honor bestowed upon him was, in effect, honor given to that divine Being to whom he publicly attributed his excellent spirit of wisdom. Consequently the knowledge of the Lord was more and more extended throughout the great realms of Darius. But there were those high in power, who hated the true religion, and Daniel as its distinguished representative. These men finding nothing in the conduct of Daniel wherein they could accuse him, devised a project for his ruin, which none but heathen could devise or execute. They insidiously gained the assent of Darius to such a decree as enforced idolatry, and cut off Daniel from his wonted privilege of prayer. He was so well known for his steadfast piety, that no doubt existed as to the course he would pursue. His enemies, therefore, felt sure that he would be devoured in the lion's den. Here once more is the struggle between idolaters and the true God. Which shall prevail? The persecutors of the Hebrew prophet, having enjoyed, as we have seen, great advantages for knowing the true God, knew equally well the consequences of disobeying him. Shall they not therefore be beaten with many stripes? and shall not the Lord be known yet more signally by the judgments which he shall execute upon them? Darius had been less guilty than his courtiers in this transaction; inasmuch as the scheme was theirs into which he had been unadvisedly



drawn. Hence the judgment fell upon them ; the devouring jaws that had been closed when Daniel came among them, at the entrance of his persecutors were opened by those unseen hands which no adverse power can restrain. The king had been so far enlightened in the knowledge of Israel's God, as to have some expectation that Daniel would be delivered from the murderous design of his enemies ; but when this deliverance was actually effected, and vengeance had overtaken those who had hoped to aggrandize themselves by the ruin of the innocent and devout, the king was overwhelmed by a sense of Jehovah's presence and power. The decree which he put forth was in the same spirit with that of Nebuchadnezzar ; but it must have had greater influence on the minds of the people, on account of the accumulating instances in which the Lord was making himself known among them by his judgments. " Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth : Peace be multiplied unto you ! I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God, and stedfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth."

The judgments of God upon idolatrous Babylon have been treated of at the greater length, because they afford the most signal illustration of the manifestation of his perfections, through his vengeance poured out upon the heathen. We can make no mistake in the case, because we have the inspired record of the judgments executed, the reasons of the different degrees of their severity, and of their effect in making Jehovah known.

But the principle is just the same in all the dealings of God with idolaters. Could we know as minutely, and as certainly, all the circumstances attending the judgments of God upon the heathen, as we do those connected with his judgments upon Babylon in the time of Daniel, we should doubtless see clearly, that it is only in consequence of great and inexcusable provocations that the heathen are visited by the vengeance of the Lord. Not even for the sublime purpose of making himself known throughout the world, does he willingly afflict or grieve the children of men.

We are expressly told that the Ammonites and Moabites, and the other nations round about ancient Judea, — though they were



frequently made the instruments of executing the divine vengeance on rebellious Israel, — were themselves visited with still severer judgments, because they were idolaters, and because they hated and persecuted the worshippers of the true God.

It has been a cause of perplexity to the devout Christian, and a weapon of attack with the infidel, that the Israelites should have been employed to inflict such terrible sufferings on the heathen nations around them, and especially on the Canaanites who were driven from their homes, those pleasant places which God designed as the goodly heritage of his people. The spirit of the gospel is so adverse to exterminating wars, that we shudder at the rehearsal of such deeds as were committed by Joshua, and Samuel, and Daniel, and others of whom the world was not worthy. Much more do we shudder at the imprecations on the adversaries of Israel, that they may be utterly destroyed, and their little ones taken and dashed against the stones. We come to the conclusion, that there must be some special reason why the ancient people of God were commanded to destroy their fellow-creatures without mercy. And this conclusion is just. The enemies whom they were commanded to destroy, were enemies both of God and man, — wicked beyond the power of language to describe. In their contempt of Israel's God, a contempt which was increased in proportion as they knew more of him through their intercourse with his people, they sought to overthrow the true worship, and to exterminate the saints from the earth. As a necessary consequence of such hatred of God and his people, they were sunk in the most disgusting vices and revolting abominations of idolatry. The Canaanites are described, in various parts of the Old Testament, as being altogether as ripe for the destroying vengeance of heaven as were the inhabitants of Sodom, when the Lord rained fire and brimstone on them out of heaven. Now the instruments of God's vengeance are various. The storm and the earthquake are his, and his are the sword of Gideon and the jaw-bone in the hand of Samson. It suited the character of the early dispensation, that God should make known to his servants his purpose to destroy the guilty inhabitants of the land, and that he should designate them as the executioners of his wrath. So ordered, they could not do otherwise than obey. Had Abraham, when God told him of his intention to destroy Sodom, been told also that he was to be the leader of a strong army sent forth for the



purpose, the patriarch would no more have shrunk from the fulfilment of the decree than he did from the sacrifice of Isaac. He might have interceded as earnestly as he did when the angels were on their way to the devoted plain; but when he had learned what was the will of God, that would have been the end of his hesitation, though the next thing to be done should have been to bathe his sword in the blood of his own kindred.

It is indeed possible, and may be probable, that some of the Hebrews who went forth from time to time to slay the Canaanites were actuated by feelings which, by the eyes of infinite purity, were seen to be wrong. But however that might be, it is certain that the Canaanites themselves deserved *at the hands of God* all they ever suffered. Shall not the judge of all the earth do right? The Canaanites were surrounded by the manifestations of the divine perfections in the works of creation and providence, and they should have glorified the Godhead; but instead of this, they turned his glory into the image of corruptible things; they caused their children to pass through the fire as an offering to Moloch; they uncovered the nakedness of father, and mother, and sister; the very worst and most nameless pollutions of heathenism were familiar to them. In a word, the whole horrid picture given by Paul of the entire heathen world, belonged preëminently to the Canaanites, — who were filled with all unrighteousness, full of envy and murder, deceit and malignity, inventors of evil things, without natural affection, implacable, unmerciful; *who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

It is perfectly obvious, that the Hebrews, who were commissioned to slay the Canaanites, were aware of the cause of the destruction they inflicted; for the Lord had said to his people: “Defile not ye yourselves with any of these things; for in all these *the nations are defiled, which I cast out before you; and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*”

The armies of Israel, if God saw fit, might just as well be employed in the punishment of such abominations, as might the midnight pestilence. It was enough that the punishment was righteous, and that the means of its infliction were in the hands of a holy and benevolent God. Jehovah here, as elsewhere, was made known by the judgments which he executed.



As to the destruction of little children, and of the comparatively innocent, in the general ruin, it involves the solution of a question far too deep to be hastily decided. Suffice it to say, that such is the divine economy, that children *are* involved in the miseries which flow from the sins of their parents. This is a fact which cannot be disputed; and every effort to explain it will naturally carry back the mind to the great Scriptural fact of the connection between Adam's transgression and the present condition of his posterity. This fact belongs indeed to the deep things of God, unfathomable by man's intelligence, at least in our present imperfect state. It becomes us to say of all these things: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."

Let us be careful to keep our minds constantly impressed with the serious consideration which has already been brought to view in regard to the doom of the Canaanites, and other heathen nations round about Zion. They practised themselves, and they encouraged in others, those abominations which they knew to be worthy of the severest punishment, even of death. The allegation brought against the whole heathen world by the apostle Paul,—that when they knew God, they glorified him not as God, was especially applicable to those nations which persisted in their idolatry and shameful vices, notwithstanding that knowledge of the true God which they had gained by their proximity to the Hebrews. It is also applicable both to Egypt and Babylon; and for this reason, they both experienced awful judgments when they rebelled against the Lord. But there were none certainly, in all the earth, who had greater opportunities of knowing the true God by means of contact with the Hebrews, than the Canaanites. The judgments which came upon them from time to time in different forms and dreadful severity, were inflicted because they rejected the God of Israel, whose character was more and more made known to them in every conflict they had with his people. Had they repented and reformed in proportion as their knowledge of the Lord increased, pardon, peace and prosperity would have been granted to them; but inasmuch as they only sinned the more when they had the greater light, they drew upon themselves continually accumulating judgments.

The enemies of Israel were frequently made the instruments in the hands of God, of punishing his people for their sins; but



when in doing this they indulged a spirit of triumph over the true worship, their sin was the greater, because the very work in which they were employed gave them better views of the greatness and moral excellence of that God whom they still neglected. Hence their own punishment was the more awful. When the Assyrians besieged Jerusalem in the time of Hezekiah, they brought no more distress and suffering upon the city than had been deserved; but when in their profane insolence they began to defy Jehovah himself, of whom their very invasion of Judea gave them greater knowledge, the destroying angel was sent forth into their camp, and the monarch himself was hurried away to his ignominious and miserable death.

Not to dwell too long on a principle which no intelligent reader of the Bible will call in question, we cite but one more instance in its confirmation. By the prophet Zephaniah, the Lord says: "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people. Therefore, as I live, saith the Lord of Hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah. This shall they have for their pride, *because they have reproached and magnified themselves against the people of the Lord of Hosts.*"

For a long succession of years, Moab and Ammon had enjoyed many favorable opportunities for gaining the knowledge of the true religion. They had been familiar with the history of God's people, and the remarkable manifestations of the divine perfections through them. When, therefore, they set themselves against the Israelites and their worship, the cup of their iniquity was full, and the terrible wrath of the Lord was sent forth against them. Their punishment was proportioned to the increased light against which they sinned. The Lord had already made himself known by the judgments which he executed among them; and now he was about to magnify himself still more, by overwhelming vengeance poured upon them, because they had not properly regarded his previous corrections.

The accumulation of judgments, and the more aggravated forms in which they were continually appearing, were constantly making the great Jehovah known in the earth. More and more was the prophecy extending, "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen."



## MINISTERIAL ASSOCIATIONS.

It is quite natural, that persons so peculiarly situated as ministers, — having common cares, troubles, sorrows, joys, labors, and difficulties, with which none but themselves can have an experimental acquaintance, — should associate themselves for the purposes of mutual consultation, counsel, improvement, and encouragement. Though they may disclaim all power over churches, or over individuals not of their own body, yet, like all other voluntary associations, the common law allows them to decide what shall be the terms of membership, and what persons shall be admitted under those terms.

So long ago as 1576, such stated meetings were held, chiefly for study of the Scriptures, by zealous ministers belonging to the Church of England. As these associations had a strong relish of Puritanism, though at that time there were almost no dissenters, Queen Elizabeth resolved to suppress them. The pious Grindal, archbishop of Canterbury, in a letter to her majesty, warmly vindicated their usefulness. For this she harshly rebuked him; and the "Propheesyings," as they were termed, were put down in 1577. Under Cromwell, associations of Congregational ministers were formed in most of the counties, and flourished greatly till the restoration of the Stewarts. They were then mostly discontinued, until the revolution in 1688, when they again recovered their vigor. During the melancholy decline of religion in England, in the next century, these associations died away. But within thirty or forty years, they have been resumed with great energy, and with the happiest effects on the interests of religion. They have ever been most active and useful, when piety has been most efficient and prosperous.

In New England such associations are almost as ancient as the country itself. The first was formed by the ministers of Boston and vicinity in 1635; and met, once in two weeks, at the houses of the members in succession. The usual business was the discussion of some important question in theology. It appears by Governor Winthrop's Journal, that Roger Williams and Mr. Skelton, then ministers at Salem, regarded the measure with jealousy, lest it might become an entering wedge for Presbyterianism, and so put in peril the liberties of the churches. The



experience of more than two centuries has proved that these fears were groundless. The Associations of New England, both local and general, have been highly useful and influential; and the independence of the churches is greater than it was of old. In Salem itself, an association "for mutual help in discharging ministerial duties," was organized in the year 1716.

Through the kindness of a friend, an ardent and liberal antiquarian, we are enabled to give the following document, which has never before appeared in print.

"At Charleston, in N. E., Oct. 13, 1690. It is Agreed by us, whose names are underwritten, that we do Associate ourselves for the promoting of the Gospel, and our mutual Assistance and furtherance in that great work. In order thereunto,

"1st. That we meet Constantly at the College in Cambridge, on a Monday, at nine or 10 of the clock in the morning, once in six weeks, or oftener if need shall be.

"2d. That in such meetings one shall be chosen Moderator pro tempore, for the better order and decency of the proceedings, which Moderator is to be chosen at the end of every meeting.

"3d. That the Moderator's work be, 1. To end the meeting wherein he is chosen, and to begin the next, with prayer. 2d. To propose matters to be debated, and receive the suffrages of the Brethren. 3d. To receive, by Consent of the Brethren, the subscriptions of such as shall joyne with us, and to keep all Papers belonging to the Association. 4. To give and receive notices, and appoint meetings upon Emergent occasions.

4th. That we shall submit to the counsels, reproofs, and censures of the Brethren so Associated and assembled, in all things in the Lord. (Eph. 5: 21.)

5th. That no one of us shall relinquish this Association, nor forsake the Appointed meetings, without giving sufficient Reason for the same.

"6th. That our work in the said meeting shall be, 1st. To debate any matter relating to ourselves. 2d. To hear and consider any Cases which shall be proposed to us from Churches or Private persons. 3d. To answer any Letters directed to us from any other Associations or Persons. 4th. To discourse of any Question proposed at the former meeting."

This document bears the signatures of Charles Morton, James Allen, Michael Wigglesworth, Joshua Moody, Samuel Willard,



John Bailey, Nathaniel Gookin, Cotton Mather, Nehemiah Walter. Those who are familiar with the early ecclesiastical history of New England will recognize these as the names of those who were "men of mark;" and who, in this associate capacity, were likely to "leave their mark" very distinctly upon the opinions of their time. A curious evidence of this now lies before us in a small volume, entitled "Thirty Important Cases, Resolved with Evidence of Scripture and Reason. [Mostly,] By several Pastors of Adjacent Churches, meeting in Cambridge, New England. [With some other memorable matters.] Now Published for General Benefit. Boston in New England. Printed by Bartholomew Green, and John Allen. Sold at the Book-sellers Shops. 1699."

This rare work opens with an "Advertisement," by Cotton Mather, which, like every thing from his pen, is replete with information. He tells us, that the number of members in the Association was then seventeen; that the meetings were held in the library of Harvard College, on the first Monday of every month, except the three winter months; that numerous cases of discipline or of conscience were, from all parts of the country, referred to them for advice; and that, as many times the same question was submitted to them for their opinion, by different churches or persons, it was thought best to make public this selection from their most important recorded determinations, together with the reasons of them. "Behold," he says, "the methods observed by an Association of ministers, who, without assuming the least authority unto themselves over any others in the world, have been willing this way, as well to strengthen themselves in the great work of glorifying the Lord Jesus Christ, as with the best of their studies to oblige all others that may see cause to make use thereof." He also says: "While our famous Hooker lived, the meetings of pastors in their several vicinities, were maintained and cherished in the colony of Connecticut, and managed with no little advantage to all the colony." One of Mr. Hooker's last and emphatic sayings was: "We must agree upon constant meetings of ministers."

Among the questions briefly discussed, in this little volume of Reports, were these: "Whether the Church *Covenant* used in the Churches of New England, be of divine institution?" — Affirmed. "Whether to drink healths be an usage lawful for a Christian?" — Negatived. "Whether instrumental music may be used by the



Churches of Christ in his public worship and service?" — Negatived. "Whether it be lawful for a man to marry his wife's own sister?" — Negatived. "Whether, and how far, the discipline of our Lord in our Churches, is to be extended unto the children therein baptized?" "What loan of money upon usury may be practised?" On a proposition "concerning the power of elders," the doctrine of the Platform is maintained, namely, that the elders have a negative on the votes of the brethren; though the elders, in matters relating to the duties of the fraternity, such as elections, admissions, and censures, can do nothing without the concurrence of the lay brethren.\*

These items may serve as a small contribution toward the history of our ministerial associations. The time draws nigh when such histories will be written. Indeed some, as we learn, are already in preparation for the press. The memorials of these bodies, and of the learned and pious members who composed them, must have much to interest the historical reader. It is, beyond computation, how much of influence has been wielded by these quiet and unobtrusive assemblages; how much they have helped to raise the standard of ministerial efficiency and usefulness; and how much they have subserved the interests of truth, piety, and benevolence, in our free and prosperous churches.

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### OBSERVATIONS ON MEN, BOOKS, AND THINGS.

CREEDS RETURNING INTO FASHION. — The July number of the *Christian Examiner* contains the annual Address read, last May, before the Conference of Unitarian Ministers in Boston. This Address was delivered by Rev. Dr. Gannett, and relates to the nature and importance of theology. It contains many matters on which, if we touched them at all, we should be obliged to make some severe strictures. But, for the present, we confine ourselves to the most prominent feature of the Address, which affords us much satisfaction as indicating a change for the better among our Unitarian neighbors. It is well known, that, for a long time, they have been bitterly opposed to creeds in every shape and form; and have used the whole of their literary and religious influence to bring them into odium and contempt. The results of this opposition, however, have been chiefly confined to themselves; and are mostly seen in that laxity of belief as to the

\* Most of these matters are incorporated by Mather into the Fifth Book of his *Magnalia*.



divine claims of Christianity, which has, of late, caused deep anxiety and alarm among the Unitarians themselves. Many of their young ministers, making the most of Dr. Channing's declaration that "Christianity is not a doctrine, but a spirit," seem to regard it as the summit of religious philosophy to cast off all settled opinions in regard to the system of divine truth. We once heard Rev. Dr. Lowell, in the Massachusetts Convention, quote with approbation the saying of Dr. Priestley, "that the longer he studied, the shorter his creed grew." It was a natural inference, that, if his studies had been sufficiently extended, his belief would have contracted itself till it had no perceptible dimensions left.

Recent developments have begun to convince the sincerer sort of Unitarians, that this strain of remark must be abandoned, or else they will soon have to relinquish all title to the precious name of "believers." Not many years ago, when Dr. Gannett delivered the Duddleian Lecture, at Cambridge, in which he took occasion to inveigh against creeds with much warmth, Judge Story is reported to have said, as the audience was retiring, "that the ministers may say what they please, but the time is coming when we shall be compelled to have a creed of our own." The venerated Story is no more; but the Duddleian lecturer survives to verify that prediction. Witness his Address, published in the last Examiner, in which he contends earnestly "for some settled, well-defined religious belief." He now says: "I cannot for the life of me understand how a man who has no fixed opinions, no creed which his own thought has written out, can have any solid basis of character. All practical religion, all personal piety, must have a doctrinal basis." And again he says: "Unless a man believe something, and know that he believes it, and know what it is that he believes, his penitence, his devotion, his hope, are only shadows cast upon his mind by the passing influences of life." What he thus asserts of the individual he also extends to each church or denomination. "It must," he insists, "have a theology of its own, which can be stated in intelligible language, and be reduced to scientific propositions." And speaking of his own denomination, he declares emphatically: "*We* must have a theology of our own, or we shall perish, and we ought to perish." This great change in Dr. Gannett's views as to the benefit and necessity of "modes of faith," he has recently manifested on another occasion. He is reported in the papers, as having solemnly charged a candidate for ordination, "to have a creed, — to hold distinct propositions in theology, each of which he could preface with 'I believe;' and that without this his labors would be desultory and unsuccessful." These principles commend themselves to common sense and sincere piety.

We rejoice in this alteration of tone on the part of Dr. Gannett and others. For though creeds, like other good things, have been abused and misapplied, they must be resorted to, or there can be no organic Christian union and action, and no intelligent communion of saints. We rejoice, too, because of our profound conviction, that no sincere and devout inquirer can frame a creed from the Scriptures which shall be in harmony with the *whole* Scriptures, and not be at the same time distinctly Evangelical.



DR. JEWETT'S LECTURES AND WRITINGS. — Of all that "legion of honor" which has fought in behalf of Temperance, few have striven so bravely, or on so small pay and rations, or with more of cheerfulness and success, than Dr. Charles Jewett. He is eminently fitted for his work, combining a pathos which has nothing "soft" about it, with a mirth which, though unfailing, is never unfeeling; and uniting sound religious principle, with a zeal that never dies and a perseverance that never tires. "He is a "dear lover" of the wretched victims of vice, and a "heartly good hater" of the destroying vice which preys upon them. Like Hercules, he is a queller of monsters and oppressors. His book, just issued by John P. Jewett, begins with the Doctor's "frontispiece," engraven so as to bring him freshly before the mind's eye of any one who has seen him just ready to open his lips, and let out the keenest thing he ever said. Then come seven of his unique speeches, discussing with Yankee shrewdness some of the most vital points involved in the Temperance reform. These are followed by certain "fugitive pieces" in verse and in prose, furnishing samples of all the author's various styles, moods, and talents. As intemperance seems, of late, to be recovering ground among us, and as the literature of Temperance has not received many recent additions, we hope that Dr. Jewett's book may have a wide circulation; and that thus, through the press, he may reach even more than he has ever addressed with the voice. He is safe in saying of his book to the rum-sickened public, what he has often said when prescribing a dose of medicine to a suffering friend: "If you can only manage to swallow it, I believe it will do you good."

DR. POND'S REVIEW OF DR. BUSHNELL. — Having ourselves, as our readers are aware, gone very thoroughly over the same ground, we were surprised to find how completely Dr. Pond had travelled in a track of his own. If we had arranged for a division of labor with him, he could hardly have occupied a more distinct portion of the field. We aimed to fell the tree, by laying the axe to the root. Dr. Pond has lopped off all the branches, chopped them into cord-wood, and piled them away, not omitting to bind up the brush into fagots for the oven. His review is distinguished from others that we have seen, by the greater attention bestowed on Dr. Bushnell's Discourse on Dogma and Spirit. This discourse pours great contempt on theology as a science; and the reviewer, as a professed theologian, zealously vindicates his high calling. He seems to feel as did Lord Bacon, when he said: "I hold every man a debtor to his profession; from the which as men of course do seek to receive countenance and profit, so ought they of duty so to endeavor themselves, by way of amends, to be a help and ornament thereunto. This is performed, in some degree, by the honest and liberal practice of a profession, when men shall carry a respect not to descend into any course that is corrupt and unworthy thereof, and preserve themselves from the abuses wherewith the same profession is noted to be infected; but much more is this performed, if a man be able to visit and strengthen the roots and foundation of the science itself; thereby not only gracing it in reputation and dignity, but also amplifying it in possession and substance."



Dr. Pond has written much, and written well, in defence of the faith once delivered to the saints; but he has never written with more force, conclusiveness, and dignity, than in this last offering of his zeal at the shrine of truth. We are glad that his book is characterized by so good a spirit; "for it is better so to write as to make a critic turn Christian, than so as to make a Christian turn critic."

ANCIENT AND MODERN ORTHODOXY. — It is very often asserted, by those who are unfriendly to the evangelical truth, that our modern orthodoxy is so different from that of our Puritan fathers, that they would not acknowledge us as their "own sons in the faith." It is true, that some articles of faith are made more prominent, and some less so, than formerly. Thus the great doctrine of the Saints' Perseverance is far more strongly held and asserted than formerly. It has no place in that good Calvinistic confession, the Thirty-nine Articles of Faith of the Church of England; and occupies only a brief clause, among other particulars, in one of the answers to the Shorter Catechism. And the same is substantially true, of that prime doctrine, — Regeneration. It is a gross mistake to suppose that Orthodoxy among our fathers bore one unvarying stamp. The diversities of opinion among them were as great as those among the orthodox of the present day; but those diversities did not destroy their unity in respect of the more vital matters in which they were agreed. As Governor Stoughton said, in his Election Sermon, preached in 1668,\* while he was yet in the ministry: "Circumstantial differences ought not to breed substantial divisions; that would be a monstrous and gigantic birth!" And John Norton said before him: "Unity in judgment is to be endeavored, because truth is one and indivisible; yet some difference touching the truth must be endured, because of the weakness of men." Agreeable to these sentiments was the practice of that day. Though the Congregationalist Owen and the Presbyterian Baxter wrestled as theologians, they embraced as Christian brethren. Their endless controversy, which fills the shelf of a library, related to matters far more important than those in dispute between Dr. Taylor and Dr. Tyler. Cotton Mather, who cherished the utmost veneration for Baxter, remonstrates with much warmth against his loose notions on the subject of justification. We have seen a long and loving letter from this very Mather, urging a distinguished Huguenot divine to take refuge in New England from his persecutors; and assuring him that his known Arminian tendencies would not prevent the people from esteeming him for his learning and piety. The two Goodwins, John and Thomas, between whom a like difference existed, were both in fraternity with the Westminster divines. Innumerable instances like these can be cited, shewing that at least as great differences of opinion were tolerated among our fathers, as can be traced between the strictest of them, and the laxest school of theologians recognized as orthodox at the present time. And, therefore, the assertion, that

\* In this admirable sermon, occurs, for the first time, as we suppose, that classical saying: "God sifted a whole nation, that he might send choice grain over into this wilderness."



our fathers would disown any of their evangelical descendants on grounds of doctrinal defection, must be set down as one of the "fretful pothers" of peevish ignorance. It is our firm belief that the great doctrines of the Bible were never embraced by a greater number of minds, or held more intelligently and firmly, than at this day. Error indeed abounds, and it always has done since the fall. But truth also abounds, and that more and more from year to year. It is not for a moment to be imagined, that any foes can be too strong for God and his truth. There is one strong proof that the fathers would own us as being in their fellowship; and that is found in the fact that we retain such strong attachment to their writings. The American Tract Society, in seeking to diffuse a popular religious literature throughout the land, doubtless seeks to print such works as will be likely to find general favor with the great evangelical community. And yet how large a proportion of the books selected by the able conductors of that useful institution, is from the pens of those ancient worthies, who, as is pretended by some, in their ignorance both of the fathers and the children, would not vouchsafe to us a corner in the Lord's house. We conclude with the sound advice of Sidonius Apollinaris, that the ancients should be regarded with respect, and the moderns without envy!

#### ORDINATIONS.

- Mar. 27. Mr. Samuel V. Blakeslee, Farmington, Iowa; to go as an Evangelist to California.  
 June 6. Mr. A. Kidder, Alexander, Genesee Co., N. Y.  
 " " Mr. Josiah M. Stearns, Lunenburg, Vt.  
 " 9. Mr. Silas J. Francis, Cincinnati, Ohio; as an Evangelist.  
 " 14. Mr. Otis Lombard, New South Marlboro', Ms.  
 " 20. Mr. James Fletcher, Third Church, North Danvers, Ms.  
 " " Mr. William M. Thayer, Ashland, Ms.

#### INSTALLATIONS.

- June 14. Rev. L. C. Rouse, Edwardsburg, Mich.  
 " 27. Rev. Charles Duren, Waitsfield, Vt.  
 July 11. Rev. William J. Newman, York, Me.  
 " " Rev. M. H. Wilder, Howard Street Church, Salem, Ms.

#### DEATHS OF MINISTERS.

- June 13. Rev. Aaron Dutton, New Haven, Conn., aged 69.  
 " 29. Rev. Samuel P. Abbot, Farmington, Me., aged 34.



## SPECIAL NOTICE.

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THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the **CHRISTIAN OBSERVATORY**, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the **OBSERVATORY**, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

*Boston, Dec. 4, 1848.*

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## CHRISTIAN OBSERVATORY.

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THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work : Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

The Publishers solicit the aid of Pastors of Churches, as indispensable to the success of the work. From a desire to favor them as a class, it is furnished to ministers on terms far below what could be afforded, but for the hope of their active support. If each of the five hundred ministers to whom it is sent were to interest himself so far as to obtain for us at least one subscriber, we should feel it as a reciprocating favor, and regard it as the most useful and gratifying of the agencies employed in our behalf.

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